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THE DOCTRINE

OF

Our LORD and his APOSTLES

Cleared from the

False GLOSSES and MISREPRESENTATIONS

OF

The Reverend Mr. WILLIAM LAW, 4

In his late

DIALOGUE

BETWEEN

A METHODIST *and* a CHURCH-MAN,

Addressed to the Right Hon. the

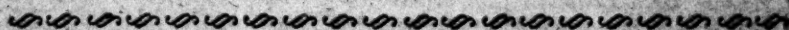
Countess-Dowager of *Huntingdon*.

To which are added,

Some Scripture-Hints of *The Kingdom of Heaven*.

By a HEARER of the APOSTLES.

*We (the Apostles) are of GOD; he that knoweth GOD,
heareth us; he that is not of GOD, heareth not us: hereby
know we the Spirit of Truth, and the Spirit of Error.
1 John iv. 6.*



L O N D O N :

Printed for G. KEITH in GRACECHURCH-STREET;
E. DILLY in the POULTRY; T. SMITH in WELL-
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HEADS in COVENTRY-STREET, PICADILLY.

M.DCC.LXI.



To the RIGHT HONOURABLE the
COUNTRESS - DOWAGER
OF
HUNGTINGTON.

My LADY,

AS the Author of the following Animadversions, is neither a *Methodist*, nor a *Churchman*, he has no Hopes of gaining your Ladyship's Attention, under either of those Appellations; but presumes to address his Remarks to one, who has hitherto appeared zealous for promoting, what has been esteemed true Religion and Piety.

It is not that he is fonder of the Name *Presbyterian*, *Independant*, *Anabaptist*, or *Quaker*, or that he stands any way related to that most frightful *Something* an ANTINOMIAN, if Mr. *Madan* has given us a just Idea of that uncertain Sound *. In Distinction from all these, the

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Author

* Mr. *Madan*'s Words are, "The *Antinomians*, who are the most vile and wicked Perverters of the right Ways of the Lord, are resting in *something they call Faith*." Treatise of Christian Faith, Pref. p. vi. Mr. *Law*, after having proved this to be the very Error of the *Methodists*, asserts against them, that Works are rather to be rested in than Faith. The Author of the following Remarks hath manifested from the Oracles of God against them both, that the Christian Rest is neither in *something they call Faith*, nor in *something they call Works*. Faith being neither more nor less than the Belief of the Truth, or Apostolic Testimony concerning Jesus Christ. Which Truth is the only Foundation of the Sinners Rest or Hope, and the Spring of all his Love and Obedience.

Author chuses rather to be denominated a *Hearer of the Apostles*, i. e. one who has no Doctrine of his own to support by Scripture, but has been divinely convinced that the Apostolic Word is in itself *Plainness of Speech*, and the only Doctrine Christians are to be concerned with.

The Remarks that are now presented to your Ladyship, as they contain the Apostolic Words, they seek not the Patronage of any Mortal ; they manifest the saving Truth, which was witnessed by our Lord, and confirmed to us by them that heard Him ; *God also bearing them Witness*, as the only public Interpreters of Moses, the Psalms, and the Prophets, *by Signs and Wonders, and divers Gifts and Miracles of the Holy Ghost, according to His Will.*

It can be no Pleasure to your Ladyship to find the admired Mr. *Law*, an Opponent of the *Methodists* : And if your Ladyship should have the Satisfaction of finding either Mr. *Law's*, or the *Methodists* Mistakes, rectified by the *unerring Oracles*, so as to establish that implicit Regard which is most properly due unto them, it will obtain the sincerest Wishes of,

My LADY,

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Your most obedient humble Servant,

The AUTHOR.

THE DOCTRINE

OF
Our LORD and his APOSTLES

CLEARED

From the false Glosses and Misrepresentations of
the Reverend Mr. LAW.

MR. *Law* has a favourite System which he supposes to be true. He honours the Scripture no farther than to quote such Passages from it, as he thinks he can make subservient to this favourite System. This admired Plan, deep and philosophic as it is, has taught him to make no more of Christ as a Saviour, than as having the Fulness of the Power and Excellency of Adam's original Righteousness; a small Remainder of which being supposed to be left in us all, is, in his Account, Christ the Saviour in every Man: And when it is so stirred up and improved, as to have overcome the Evil that is in us, we may be then said, to be saved by Christ. Hence, by *the One Saviour manifested in and by Jesus Christ*, Mr. *Law* means no more, than that there is in him that was born of *Mary*, a Fulness of that Power, or Goodness, which is left remaining in all the Sons of *Adam*, which if it is admitted to come to a Fulness

ness of Birth in us, that is, rise up and overcome all the Evil that is in us, may be called the Salvation of Jesus Christ.

To guard this Supposition against the Scripture Assertions, of *being saved by Grace thro' Faith, not of Works, lest any Man should boast*, he maintains a Distinction betwixt *our own Faith, Works, &c.* and Faith and Works supposed to be wrought by a Power originally from God. But it happens unfortunately for this Distinction, that the Scripture declares against Salvation by Works, not in Distinction from Works wrought by an original Power in all Men, but without the Shadow of any Distinction whatever. When pinched here, he has Recourse to another Distinction, and affirms, that it is only Jews and Heathen Works, which are rejected; but here again, he must be greatly embarrassed, in proving the Jewish Law, or Ten Commandments, or the Work of the Law, written on the Heart of the Gentiles, to be any other than the perfect Law of God, which *if a Man does*, he shall live thereby.

What he calls *Faith*, he judges to have its Efficacy unto Salvation, from some original inherent Power, which he supposes to be the Cause of it; and at the same time, the Cause of what he calls *Works*, which are therefore called by him, *saving Works*, as properly in his Esteem, as to say, we are *saved by Faith*. But it is evident, the Scripture does not ascribe Salvation to any such original Power in Man, but only to *what is believed and trusted in*. On which Account, being saved by Faith stands as properly opposed to being saved by Works, as our personal Conformity to the Law, is distinct from the personal Obedience and Suffering of Christ. He also as falsely reasons, that as our Faith is said to *work by Love*, that a Man is
not

not saved by *Faith alone*; as though a Man could not work by Love to that *Truth* or *Righteousness*, whereby he is justified and saved, without denying that Righteousness, and adding something more.

Having thus taken a short View of Mr. *Law's* Principles, we shall attend the Particulars in his Book, as follows:

Mr. Law. "Salvation by *Faith and Works* is a plain, and very intelligible Scripture Truth."

P. 1.

Remark. The Scripture very plainly contradicts this Assertion. The Apostle *Paul* says, by *Grace ye are saved thro' Faith*,—*not of Works*, lest any Man should boast, Eph. ii. 8.

Mr. Law. "As the *one Saviour* is manifested in "and by Jesus Christ, one undivided Person; so "the *one Salvation* is manifested, when Faith is in "Works, and Works are in Faith." p. 2.

Rem. This is very obscure and unscriptural. The above-mentioned Apostle says, *Even we have believed* (not in Works, but) *in Jesus Christ*, that we might be justified by the *Faith of Christ*, and not by the *Works of the Law*, for by the *Works of the Law shall no Flesh living be justified*, Gal. ii. 16.

Undoubtedly Faith in the *one Obedience and Suffering* of the Lord Jesus Christ, the *one only Salvation* of the Guilty, and Works of Love to that *Salvation*, are undivided; but this does not prove that we are saved by Faith and Works; but on the contrary, being saved by Christ alone, the Works that accompany this Salvation, are *WORKS and Labours of Love* to this important Truth.

Mr. Law. "Christian Faith and Christian Works, are as much one and the same indivisible Thing, as *Life* is one and the same indivisible Thing with its *living Operations*." p. 4.

Rem.

Rem. Life and living Operations are inseparable; but it is evident they are not one and the same Thing. As the living Man performs living Operations, so the Christian Believer performs Christian Works.

Mr. Law. "A Reliance upon our *own Faith*,
"and a Reliance upon our *own Works*, are equally
"contrary to the Truth of Faith, and the Truth
"of Works." p. 6.

Rem. They are so, and that for this very good Reason, Christian Faith and Confidence is the *Belief of the Truth* concerning Christ, and a Reliance upon *Christ alone* according to that *Truth*. He that pretends to rely on his Faith, is as absurd as the Man that pretends to look at his own Eyes.

Object. "What true Methodist ever called true
"Faith our *own Faith*? Does not the Scripture
"say it is the Gift of God?" *Ibid.*

Rem. It is no Matter what the Methodists do, the Scripture calls true Faith our own Faith, *Mat.* ix. 2, 22. *Rom.* i. 8. *1 Cor.* ii. 5. *Eph.* i. 15. and that with as great Propriety as to call our Eyes our own Eyes, notwithstanding they are also the Gift of God. Besides, this Way of considering Faith separate from what is believed, is an Absurdity. He that believes, believes something. The Apostle calls true Faith, a Belief of the *Truth*. You give me an Account of your Faith when you tell me *what you believe*.

Mr. Law. "What true Christian ever called
"good Works our *own Works*?" p. 6.

Rem. Paul did, when he said, *God is not unrighteous to forget YOUR WORK and Labour of Love*, *Heb.* vi. 10.

Mr. Law. "Do but ascribe good Works to the
"same Original, and divine Power, as a right
"Faith must be ascribed to, and then Faith and
"Works

“ Works are equally one Power of God to salvation.” *Ibid.*

Rem. On the contrary the Apostle Paul affirms, the Gospel he preached was *the Power of God to Salvation*, because *therein is revealed the Righteousness of God from Faith to Faith*, as it was prophesied before by *Habakkuk*, *The Just shall live* (not by Faith and Works but) *by Faith*. Rom. i. 16, 17.

Mr. Law. “ But Faith and Works are equally “ the same saving, redeeming, and sanctifying “ Work of God in our Souls. p. 7.

Rem. Faith is no otherwise saving, than as it is believing in that which saves and redeems; *the Righteousness revealed; the Obedience of ONE*; even Jesus Christ; *the Just suffering for the Unjust*. Nor is it any otherwise sanctifying, than by the truth believed; as it is written, *Sanctify them thro’ thy Truth, thy Word is Truth*. As to Mr. Law’s Notion of Faith, as something separate from the Truth believed, or Righteousness revealed, it is so far from being the sanctifying, or saving Work of God, that, on the contrary, it is the Soul destroying and polluting Lie of that Spirit who abode not in the Truth himself, and blinds the Minds of them that believe not.

Mr. Law dreams of being “ justified, or made “ acceptable to God, by Works wrought by the “ Spirit of Christ living in him. p. 9.

But no Man that has the Spirit of Christ seeks to be justified, or made acceptable to God, by any thing but what Christ has already done. The Spirit of Christ teaches him free Justification by Christ’s Obedience and Sufferings, and by that alone.

Mr. Law. “ It is by the supernatural *Word* and “ *Spirit* of God, come to a Fulness of Birth in him “ (in the Christian) his Obedience, his Works,

“his Love, are that which they are, *i. e.* justifying and saving.” *Ibid.*

Rem. We read in Scripture of no such supernatural Word as he means, nor no Spirit but the *Spirit of Truth*, which speaks in the Scriptures, and by which we learn, that the eternal *Word*, or Son of God, that was with the Father *in the Beginning, was God*; and came to a Fulness of Birth in the *Virgin Mary*. We are also told, that God of *his own Will* begets his Church or Children *by the Word of Truth*. And that they are *born again of the Word of the Truth of the Gospel* which is *preached* unto them, *1 Pet. i. 25*. Such a Word as Christ and his Apostles spake with their Mouths, and such as the People heard with their Ears. As to any other supernatural Word, coming to a *Fulness of Birth*, every Lover of the Scripture must esteem it, as senseless, unscriptural Jargon.

Mr. Law. “This is the new Creature that is justified by Faith and Works.” p. 10.

Rem. Then it is not we ourselves that are justified, but a supposed original Principle in all Men; but those who are taught of God, according to that which is written, are taught to account themselves Sinners, *saved by Grace*. Their Faith is a *Believing in him, that justifies the Ungodly*, and their Works are Works of Love to God thus manifested. If *any Man* is thus in Christ, *he is a new Creature*; on a new Foundation; having new Hopes, new Happiness, new Holiness. He, the Apostle says, is a new Creature; and not some imaginary supernatural Word, come to a Fulness of Birth in him.

Mr. Law. “No Works are called Salvation-Works, but those that Christ worketh in us.”

Rem. We read of Works that accompany Salvation, but we read of no Works of ours called Salvation-Works. Those that Christ himself wrought out

out for us in the Days of his Flesh, are properly such, and no other.

Because our Lord directs his Disciples not to seek their own Glory in their Obedience, and by this distinguishes his Childrens Work and Labour of Love, from Pharisaic Performances, which have their Reward, and even more than they deserve, from the Praises of Men, Mr. *Law* denies the Reward of Grace, or for Christ's Righteousness alone.

And imagining this Acceptableness of our own Performances, even unto Salvation, he asks, p. 13.

"If a heavenly Reward follows such Works as these, must they not on the same Ground, in the strictest Sense of the Words, be called *saving* Alms, *saving* Prayers, as any Faith, from Adam or Abraham to this Day can be called *saving* Faith?"

Rem. By no Means: We are saved by Faith only as we are saved by *what we believe*. We are saved by Grace thro' Faith, as it is *not according to Works of Righteousness that we have done, but according to his Mercy he saved us*, Titus iii. 5. being justified by his Blood: The Testimony of which, purifying our Hearts to the unfeigned Love of the Brethren, is called, the *Washing of Regeneration*, and the *Renewal of the Holy Ghost*. The heavenly Reward, that follows the Works of those who are thus begotten again by this Word of Truth, is called *the Reward of the Inheritance*; the Reward that comes by Heirship, and not the Reward of their proper Labour.

Mr. *Law*. "If you ask him, (St. Paul) Who are those in Christ Jesus? He tells you in the very next Words, they are those *who walk*, not *after the Flesh, but after the Spirit*." p. 14.

Rem. St. Paul is answering no such Question, he is only telling you, that all who are in Christ Jesus, as *their only Hope* of eternal Life, are they, and

and they only, that walk not after the Flesh, but after the Spirit. Any other *Hope*, is after the Flesh.

Mr. Law. "But no one doth, or can walk after the Flesh, but he that doth the *Works* of the Flesh; nor any one walk after the Spirit, but he who doth the Works of the Spirit." p. 14.

Rem. Mr. Law reads the New Testament backwards: The Apostle says, *They who are of the Flesh do mind the Things of the Flesh*, and fulfil the Lusts thereof—and *they who are of the Spirit, the Things of the Spirit*. The Fruit is first; the Fruit doth not make the Tree, but the Tree the Fruit.

Mr. Law. "Call any Thing a *justifying* Faith, but good Works, and then you have your Doctrine as surely from Antichrist as if you was to hold, that they were the blessed Sheep, whom Christ called *Goats* and *Curfed*." p. 17.

Rem. We have a better Authority to reply, Call any Thing good Works but the Fruits of that Faith which justifies by the Righteousness which Christ has performed, and you have your Doctrine as surely from Antichrist. For our Lord calls the most boasted Performances, that spring not from this Faith, *an Abomination to God*, and *Works of Iniquity*.

Mr. Law. "Deceive not yourself, my Friend, with a Faith that hath not all its Goodness, its Truth and Perfection, from Works." *Ibid*.

Rem. Rather, Deceive not yourself, Mr. Law, with a Faith that hath not all its Goodness, its Truth and Perfection, from Christ alone; *in whom God has given to us eternal Life*, by which *Christ dwells in our Hearts* and *works by Love* to the Truth believed.

Mr. Law. "Does he who preaches up Salvation by Faith and Works, teach any Thing else but that very Doctrine which Christ taught, when he

"he said, *Come ye Blessed of my Father,*" &c.
p. 18.

Rem. Yes, such a one teaches totally another Doctrine, a Doctrine contrary both to the Purity of God's Law, which admits of no Hope for one that is in any Respect guilty; and to the Grace of the Gospel, which admits of no Word, Work, Wish, or Thought of ours as a Foundation of the Mercy bestowed and enjoyed by Christ Jesus. *Come ye Blessed of my Father*, evidently respects the *Blessing of Abraham, or Blessedness of those to whom God imputes Righteousness without Works*, Rom. iv. 6. *They shall be all taught of God, to know him, from the least to the greatest, as merciful (not to their good Works, but) to their Unrighteousness*, Heb. viii. 11, 12. And our Saviour referring to this Blessedness, says, *Every one that hath heard and learned of the Father cometh unto me.* The Scripture Paraphrase upon this Sentence is, "*Come ye that have heard and learned of the Father to come to me, as the Resurrection and the Life; as the Lord your Righteousness; inherit the Kingdom prepared for you from the Foundation of the World.*" What Kingdom is this, but the Kingdom of our Lord Jesus Christ? the Kingdom that is the Inheritance of those who are begotten again to *the Hope of eternal Life*, not by their Works, but *by the Resurrection of Christ from the Dead*. It is true, God the righteous Judge, will vindicate even the Equity of his Proceedings, in the Great Day, against all those proud Boasters, who set themselves in Opposition to God's *imputing Righteousness without Works*. When it shall appear that those who thus believed in him, loved him, as known by this Character, in which they found Redemption, and their Works were Works and Labour of Love to his Truth and People. Thus a Cup of cold Water, given to a Disciple in the
Name

Name of a Disciple, will not loose its Reward ; and if themselves have not made a Register of their Works and Labours of Love, and are ready to say, *Lord, when saw we thee an hungred, and did not feed thee, &c.* he shall reply unto them, *in as much as ye did it to the least of these my Members, ye did it unto me.* On the other Hand, those who could only boast what is *highly esteemed amongst Men*, will have it all set aside by the righteous Judge, with the contrary Remark, *in as much as ye did them not to the least of these my Members ye did them not to me.* From all this it appears, that Mr. Law mistakes in applying that Sentence to the Works of which he himself has entertained a good Opinion, which belongs only to *those Works and Labours of Love* to that Truth, he so heartily dislikes and despises ; which is a dreadful Mistake indeed !

Mr. Law tells us, “ that St. Paul never said one “ single Word about Faith, as it signifies a single “ Act or Operation of the Mind.” p. 19. We agree, he did not, neither are we taught from the Scripture to consider it, as some other Word besides the Apostles, come to a Fulness of Birth in us. We consider Faith with respect to its Object, *what we believe, or what we believe in.* Hence we judge, *Mr. Law’s Faith is in his Works*, but *our Faith is in Christ* ; and it saves not by its Act, but its Object, we are saved by *what we believe and trust in.* We agree also, “ that St. Paul never divided “ *Christian Faith from Christian Works.*” *Ibid.* Christian Faith, which is a *Belief of the Truth*, is not to be divided from Christian Works, that is, *Works of Love* to that Truth. Hence we are led by the Scripture to judge those like-minded with Mr. Law, not only reprobate or *void of Judgment*, concerning the Faith ; but also reprobate or *void of Judgment* as to every good Work.

Mr.

Mr. Law. “ *St. Paul’s Faith alone, is nothing else, means nothing else, but the Gospel-Religion alone.*” p. 21.

Rem. But not what *Mr. Law* means by *Gospel-Religion*. The Apostle *Paul’s Faith*, was the Gospel he preached, that is Christ crucified at Jerusalem, in the Days of *Tiberius Caesar*. The Divine Righteousness wrought by Jesus Christ, and finished upon the Cross, for the Justification of the Ungodly without Works.

Mr. Law. “ When *St. Paul* speaks of *Works*, as quite unprofitable, nay hurtful to Salvation, nothing is meant by them, but Jewish and Heathenish Works.” *Ibid.*

Rem. And in what Respect is *Mr. Law’s Works* preferable to the Jews and Heathens, till he believes as the Christians do, on him that justifies the Ungodly without Works. *Mr. Law* will find it very difficult to prove, that himself or any Man is a Christian who denies this fundamental Christian Truth; or that any Works are Christian Works, but Works of Love to this Truth, and till he does this, he must by the Followers of the Apostles be numbered with the Heathen, whatsoever good Opinion he may entertain of his own Excellency.

Mr. Law. “ To believe in Christ is to embrace all and the whole of that, which Christ was, did, suffered, taught and commanded, as the only Salvation of Men.” p. 22.

Rem. Here *Mr. Law* distinguishes as a Man born blind. To believe, is to embrace all and the whole of that, which Christ was, did and suffered, as the one only Salvation of Men. What he taught and commanded, is obeyed by them only who believe and love this Truth. It is evident this Obedience is not believing, but flows from it, as the Fruits of believing on Him that justifies the Ungodly without Works.

Mr.

Mr. Law. "What can be the *Power of God to Salvation* but that whole *Process*, Precepts, and Doctrine of Christ, which make the whole Religion of the Gospel." p. 24.

Rem. Here *Mr. Law* differs widely from the Apostle *Paul*, in calling Precepts the Power of God to Salvation. Whereas *Paul* asserts the Gospel he preached to be the Power of God to Salvation, because therein is revealed the Righteousness of God from Faith to Faith, as it is written, *the Just shall live by Faith.* *Mr. Law* also differs from common Sense; Precepts do not give Life or Salvation, they either suppose it, or they suppose Obedience to them, the Condition of it. Man's Obedience to Precepts must be raised very high, or the Divine Majesty must be sunk very low in *Mr. Law's* Esteem, when he can account his pitiful Performances done in Hatred of, and Opposition to *Paul's* Gospel, the Power of God unto Salvation. O rare *Mr. Law*!

In p. 25. *Mr. Law* insinuates, but without bringing any Scripture-Authority, that our Lord and the whole Scripture besides, consider Faith in a different Sense from the Apostle *Paul*, that is, as a living working Power of the Mind, that Wills, and Desires, and Hopes, and Trusts, and Believes, and Obeys; and from this vile Insinuation would have us to oblige him so far, as to drop for a-while the Consideration of Faith, in which *St. Paul* has used it, and for our Encouragement he tells us, that if we oblige him in this, we shall find that "Works have just the same Salvation in them, that Faith hath." But why should we oblige him in this, till we have some better Authority than *Mr. Law's* Importance? On the contrary, our Lord tells us, that Faith is a Believing on him as given of the Father, that we should not perish, but have everlasting Life, believing on him as the Resurrection and the Life.

Life. Peter tells us, that there is *no other Name given under Heaven among Men, whereby we must be saved*; and that we are *born again by the Word of this Gospel, and begotten again to a lively Hope by the Resurrection of Christ from the Dead.* James says, that of his own Will begat he us by the Word of Truth; and John, that the Father sent his only begotten Son into the World to be the Propitiation for our Sins;—the Saviour of the World;—that we should live through Him. Now since our Lord, and his Apostles, Peter, James, and John, so harmonise with Paul, in respect of the Truth testified, what Foundation have we to judge they differ, about what they meant by Faith, or that they meant not this Truth believed, but some other supposed, living, working Power of the Mind.

Mr. Law. “To him that worketh not, that is
“ to him that ceaseth from working as the Law,
“ or Religion of Moses requires, and turns to the
“ Faith of Christ.” p. 34.

Rem. The Law of Moses is no other than the Law that is written on Men's Hearts by Nature, to love God with all our Heart, Mind, Soul, and Strength, and our Neighbours as ourselves, which if a Man does, he shall live therein. As to the ceremonial Part, it was a Shadow of the Doctrine, or Faith of Christ and Salvation by his Blood. The Apostle distinguishes thus, *the Law is not of Faith, but the Man that does the Things shall live in them.* Whereas the Faith of Christ, is the Belief of Salvation by his Death and Resurrection; by his Righteousness alone; and not by the Deeds of the Law.

Mr. Law. “How is Christ our Propitiation, or
“ Peace, but by that which he is, and does in the
“ Inward change, and Renewal of our Nature?”
p. 35.

Rem. The Apostle *Peter* answers this to all that hear God's Word, *that he bore our Sins in his own Body on the Tree; that he suffered for Sins, the Just for the Unjust; and the Apostle Paul, that he was made Sin for us, that knew no Sin, that we might be made the Righteousness of God in him. That as by one Man's Disobedience many were made Sinners, so by the Obedience of one should many be made righteous.* Thus is he *the Propitiation for our Sins.*

Mr. Law. "What is Faith in his Blood, but a hearty Willingness, and full Desire wholly to cease, or turn away from all Heathenish, or Jewish Works?" p. 35.

Rem. This is a very Heathenish Account of *Faith in Christ's Blood.* Who but such a one as *Mr. Law* would understand by *Faith in Christ's Blood* otherwise than a Confidence therein for Remission of Sins, and Access into the Holiest of all, or Presence of the most Holy God thereby.

Mr. Law. "If we walk as Christ walked, and do the Works of Christ, we shall on *that Account* be rewarded with him." p. 37.

Rem. To walk as Christ walked, is to maintain the Testimony that Christ maintained, and to oppose the People that Christ opposed; which is very far from *Mr. Law's* Disposition or Intention. As to doing the Works of Christ, he laid down his Life, and took it up again, for the Salvation of the Guilty, which I hope *Mr. Law* will not pretend to. They, that in Scripture are said to *suffer with him*, are they that suffer in his Cause and Truth, and *they shall reign with him*, on Account, not of their own Righteousness, but his, the Testimony of which, is the Cause of their Sufferings.

Mr. Law. "Our blessed Lord keeps our Eye continually upon good Works, or Things that we ourselves are to do. Strive, says he, to enter

“ter in at the straight Gate; ask, and ye shall
“receive; seek, and ye shall find; knock, and it
“shall be opened unto you.” p. 38.

Rem. Mr. Law so keeps his Eye upon his own
fancied good Works, that he is quite blind to the
Salvation which is by Jesus Christ. The straight
Gate is explained by our Lord to be himself *the*
Way, the Truth, and the Life; the Door into the
Sheepfold. The Strife is explained by his Apostle,
to be a *Wrestling, not merely with Flesh and Blood,*
but Principalities and Powers; the God of this
World; the Spirit of Error, who deceives the whole
World, and blinds the Minds of them which believe
not, lest the Light of the glorious Gospel of Christ,
who is the Image of God, should shine unto them.
The *Asking, Seeking, and Knocking,* is in the *Faith*
and Acknowledgment of this same *Truth,* which
Mr. Law is so strenuously opposing.

Mr. Law. “How could he (our Lord) more
“fully shew you that they (good Works) are the
“*Beginning,* the continual Strength and Support
“of the divine Life, than by comparing them to
“a Rock on which a House begins, and from
“which it hath all its Power of standing against
“all Floods and Tempests.” p. 40.

Rem. Here Mr. Law again widely mistakes the
Mark. Our Lord compares, not our Works, but
Himself and his *Sayings,* to a Rock, on which
whomsoever builds, shall not be confounded.

Mr. Law. “Let me desire you to observe,
“whence it is, that the *good Man bringeth forth*
“*good Things,* not because Christ’s Goodness or
“Righteousness is outwardly *imputed* to him, and
“so made his. No, it proceeds from the *good*
“*Treasure of his Heart,* and therefore is a Good-
“ness born within him.” p. 41.

Rem. Here again, we must *strive to enter in at the straight Gate, and wrestle against spiritual Wickedness in high Places*; or, in other Words, *the Spirit of Error*, corrupting the sacred Truth of God. Which Truth is, that God *imputes Righteousness without Works*, even the Righteousness or Obedience of his Son Jesus Christ, and that to them who are *Enemies, Ungodly, and without Strength*; and that all who are thus *blessed of the Lord*, are taught of God *to know him* under this Character of *merciful to their Unrighteousness*; are *begotten again to a lively Hope*, not by the Discovery of their inward Goodness, but of *the Resurrection of Christ from the Dead*. Christ crucified without the Gates of *Jerusalem*, and risen again from the Dead, is the *good Treasure* living and reigning in *their Hearts* by Faith in his Name, for Remission of Sins and eternal Life; and is also *the Hope of Glory* in them, even as Mr. Law's good Conceit of himself, his Works and inward Excellency, are the false Hope of Glory in him. As to the Phrase, *outwardly imputed*, it is Nonsense: The Scripture Doctrine is, that *Righteousness without Works is imputed to the Ungodly*; and the Righteousness thus imputed, becomes the *Treasure of the Heart, the Foundation of Hope, and the Spring of Christian Love and Obedience*.

Mr. Law. "It is that Treasure of a *divine Life*,
 " or Nature, which *Adam* had at first, and to
 " which he died, which by the free Grace and
 " Mercy of God, was secured to him and all his
 " Posterity, as a *Seed of the Woman*, a preserved
 " Remains, or Power of his first divine Nature."
Ibid.

Rem. This, it is evident, is not the Treasure Christ intended, but rather an Invention of the Spirit of Error, more effectually to blind the Mind from

from any Apprehensions of the Christ of God; substituting a supposed Power in all Men, in the Room of him that was born of *Mary*, and *suffered for Sin*, the *Just for the Unjust*: Blowing up the Spirit of Pride, begotten in fallen Man, by blasphemously calling this supposed good Something in all Men "*the Seed of the Woman; Christ remaining in fallen Adam*:" Ascribing to it "Power to be the Mediator and Redeemer of Man." p. 42. And falsifying the *true Grace of God* in giving *his only begotten Son* into only a Preserving this supposed powerful Something, which, he says, "causes all those *different Sensibilities* called Humility, Penitence, Fear, Prayer, Faith, Hope, and earnest seeking after God." *Ibid.*

Rem. Whosoever listens to this Spirit of Error speaking in Mr. *Law*, will be most effectually led away from that *Humility* which consists in acknowledging ourselves as we are; *i. e.* *ungodly* and *without Strength*, and destitute of any Claim to the divine Regard; from that *Repentance unto Life* which consists in the *Acknowledging the Truth* as it is in Jesus; from that *Fear* of departing from the Lord and his Word, which is *the Beginning of Wisdom*; from that *Prayer* which is calling upon him in whom we have believed, and of whom we have heard by the Word of his Apostles; and from that *Faith* in his Name, which is the Foundation of the *Hope* of eternal Life; not by our good Something within us, but by his Resurrection.

Our Lord, when he was speaking of what comes out of the Treasure of the Heart, was speaking to Men full as seemingly devout, pious and zealous, of what they called good Works, as Mr. *Law*. They had much the same Expectation from their personal Goodness as Mr. *Law* has from his; and it was from their great Regard to this (which they af-

ascribed to God's Grace as well as he) that they had much the same Dislike to Jesus Christ as Mr. *Law* seems to have to his real Gospel; and to these Men saith the Lord, *O Generation of Vipers, how can ye, being evil, (for all your pretended Goodness is nothing but an Opposition in your Hearts to the real Salvation of God) speak good Things? For out of the Abundance of the Heart the Mouth speaketh. A good Man, out of the good Treasure of his Heart, bringeth forth good Things; and an evil Man, out of the evil Treasure of his Heart, bringeth forth evil Things.* Now what can be more foreign to the evident Scope of this Place, than an Insinuation of some preserved Remains in all the Posterity of *Adam*, which is called *the Seed of the Woman* and Christ; ascribing to it Power to be "the Mediator and Redeemer of Man." What but the evil Treasure of Mr. *Law's* Heart, could bring forth this evil Thing, could once think of such a Perversion of God's pure and holy Word. Nothing is more plain than that the Words are a proper and just accounting for the Blasphemy of these pretended Pietists; as tho' he had said, "O Generation of Vipers, what can I expect from you? When you call me *Belzeebub*, you speak only the Language of your Heart, and shew your Enmity to God's Salvation. You speak out of the Treasure of your Heart and manifest you have not the Word of God abiding in you, and are not taught of my Father. Thus the Tree is known, not by its Pretensions to Piety and Goodness, but by its Fruit; which if it was from the good Treasure, the Teachings of my Father, would acknowledge me; as your Denial and Opposition of me, evidently proceeds from the Spirit of Pride begotten in you by that old Ser-

“ Serpent the Devil, a Falsifier of God’s Truth, a
 “ Liar and Murderer from the Beginning.

Mr. Law. “ We believe, and contend for an
 “ inward Birth of Christ, Righteousness in us,—
 “ a birth of *Adam’s original Righteousness* rising
 “ up instead of his inward sinful Nature.—Can
 “ you possibly be told this in stronger Terms than
 “ when Christ saith, *Except a Man be born again*
 “ *from above, of the Spirit, he cannot enter into the*
 “ *Kingdom of God.* p. 44.

Rem. Nothing more contrary. If a Man is
 born again *from above*, then his new Birth is not
 the Remains of *Adam’s original Righteousness rising*
up in him. A Man that is born again from above,
 is born of that *Spirit and Truth* which Mr. Law,
 who cannot see *this Kingdom of God*, is so heartily
 opposing. This is evident from the concurring
 Testimonies of Scripture. *As Moses lifted up the*
Serpent in the Wilderness, even so shall the Son of
Man be lifted up, that whosoever believeth on him,
shall not perish, but have everlasting Life. For God
 so loved the World that he gave his only begotten Son,
 that whosoever believeth on him should not perish but
 have everlasting Life.—They shall be all taught of
 God, to come to me, saith our Lord. Of his own
 Will begat he us by the Word of Truth, saith the
 Apostle James. That Word which by the Gospel is
 preached unto you, saith Peter. The Gospel, that
 Christ died for our Sins and rose again from the Dead,
 saith Paul. And we are begotten again to a lively
 Hope (not by Mr. Law’s Conceit of original Righteousness
 remaining in him, but) by the Resurrection
 of Christ from the Dead, saith Peter. This, saith
 Paul, is the Washing of Regeneration, and Renewal
 of the Holy Ghost, which he shed on us abundantly,
 through Jesus Christ our Saviour. That being justified
 by his Grace (even the Grace of our Lord Jesus
 Christ,

Christ, who tho' he was rich, yet for our Sakes became poor, that we thro' his Poverty might be rich) we should be made Heirs, according to the Hope of eternal Life. This is the new Birth the Scripture treats of, and quite opposite to Mr. Law's unscriptural Dream.

Mr. Law. "Had St. John the least Thought of a Righteousness of Christ imputed, when he places all our Freedom from Sin, and Power over it, to a Seed of God remaining in us?"

p. 44.

Rem. What, but the evil Treasure remaining in Mr. Law's Heart, influenced by the Suggestions of the Spirit of Error, could ever frame such a Question? Does not the Apostle expressly ascribe our Cleansing from Sin to the Blood of Christ, to the Propitiation which he is for our Sins? and is not the Seed he speaks of the Word of this Reconciliation, by which Testimony we are anointed to know the Truth, and that no lie is of the Truth, and so overcome the wicked one that he cannot touch us with his Devices in corrupting it?

Mr. Law. "All is Deceit, till a Man by doing Righteousness, is righteous even as he is righteous." p. 45.

Rem. The Apostle's doing Righteousness respects the Doctrine of Christ, in Love to it and its Fruits, and stands opposed to Mr. Law's Transgression or Wickedness, corrupting and defacing that Doctrine. *Whosoever transgresseth and abideth not in the Doctrine of Christ, hath not God; he that abideth in the Doctrine of Christ, he hath both the Father and the Son,* 2 John 9. He that doth this Righteousness, that loveth this Truth, and them who are of it, and manifests the Truth of this Love, *he is righteous,* not with the Righteousness the World admires, but such as formed Christ's own Character.

Mr.

Mr. *Law*. "The Apostle asserts, *If ye know that he is righteous, ye know that every one that doth Righteousness is born of him.*" Ibid.

Rem. Very true; nothing more evident: If ye know that Christ, whom the devout Pharisees called sinful and from Belzebub, is righteous; if ye know that his Character, which the World set at nought, was the righteous Character which pleased God; then ye know that it is not doing Righteousness, which the World esteems for such, but, on the contrary, that it consists in being *born of Him*, bearing his Testimony, and manifesting like Works of Love to it, which he himself did. If Mr. *Law* could discern this, he would not dare any longer to blaspheme against the Testimony, and Righteousness of the Lord Jesus, in the Manner he has done.

Mr. *Law*. "But if following of Christ, if taking his Yoke upon us, is necessary, then something that is to be done by ourselves is as necessary to Salvation, as that which is done by Christ." p. 46.

Rem. Quite the contrary: To follow this corrupt Inference is to follow Mr. *Law* and not Christ; and, on the other Hand, to maintain the Sufficiency of *the one Righteousness* of Jesus Christ, against all the Subterfuges of human Pride; and to resist, steadfast in the Faith, enduring the Contradiction of such Pharisaic Spirits, with all the Inconveniencies it may bring on us from a blinded and deceived World, is to *take his Yoke and follow him*.

Mr. *Law*. "What more frequent through all our Bible, than Passages of the same Nature with this; *To do good and to communicate forget not, for with such Sacrifices God is well pleased.*" p. 47.

Rem. God is always well pleased with the Work and Labour of Love to the sufficient Sacrifice of Jesus Christ, as the only Hope of eternal Life for the Guilty. As, on the other Hand, he is displeased with, and will revenge all such Works and Labours of Hatred and Opposition thereto, as appear in Mr. Law and others of his Stamp.

Mr. Law. "Hear Christ himself calling out for
"good Works, in all those who expect to have
"any Interest in him. *Not every one that saith*
"*unto me, Lord, Lord, shall enter into the King-*
"*dom of Heaven, but he that doth the Will of my*
"*Father which is in Heaven."* p. 48.

Rem. Mr. Law should remember that they who are thus condemned in their *vain Confidence*, are such as plead, *Lord, we have cast out Devils in thy Name, and in thy Name have done many wonderful Works*; and while they are thus big with a Conceit of their Works they shall hear him say, *Depart from me, I know you not, ye Workers of Iniquity*. On the other Hand, the Will of his Father is, *that we should believe on the Name of his Son Jesus Christ, and love one another, for the Truth sake dwelling in us*.

Mr. Law. "See the miserable Delusion of your
"Doctors, who from this Scripture Truth, that
"God has *freely*, and out of *mere Mercy* to the
"fallen State of Man, provided, and given a
"blessed narrow Way, and straight Gate to eter-
"nal Life, thence conclude, that no Pains or
"Trouble of striving to get into this narrow
"Way, and through this straight Gate, need be
"taken." p. 50.

Rem. There are some whom the God of this World has blinded that they cannot *see this Way*, and they are numbered by our Lord with them who *shall seek to enter but shall not be able*, because,

as

as the Apostle *Paul* says, *they seek not by Faith, but as it were by the Works of the Law.* They, on the other Hand, who believe the Discovery of free Salvation by Jesus Christ, allow this to be the *straight Gate* and *narrow Way* that *few find.* The Principalities and Powers of Darkness, work by such Instruments as *Mr. Law*; and against such we are taught of God to *strive* and *wrestle*, that we may stand our Ground, and *not be moved away from the Hope of the Gospel.* Now, our striving to enter in by the straight Gate, and to abide in the narrow Way, Christ Jesus alone, and his free Salvation, can never be brought as an Objection to the free Salvation we are striving to maintain, against the Lies and Devices of Satan. But it is plain by this, *Mr. Law* is more led by the Sounds of Words than the Reality of Things.

Mr. Law. "Christ himself hath said, *By thy Words thou shalt be justified, and by thy Words thou shalt be condemned.*" p. 52.

Rem. He hath so, and applied this Saying to those who out of the evil Treasure of their Hearts, shewed their Enmity to the Salvation of God. *Mr. Law*, in bringing this for a Proof against the same Salvation, manifests also his Enmity out of his evil Treasure.

Mr. Law. "Do not believe *St. Paul*, when he exhorteth the *Thessalonians*, to walk worthy of God, who hath called them to his Kingdom and Glory." *Ibid.*

Rem. It would have been very *unworthy* in the *Thessalonians* to have opposed the Sufficiency of that Righteousness, by which they were called to this Kingdom, by any Notion of their own *Worthiness*: Which is the Purpose for which *Mr. Law* very *unworthily* seems to quote it; and for which Reason,

son, all that *walk worthy* will pay no Regard to his Inference, but rather oppose it.

M. Law. "Gospel Salvation is, on Man's Part, wholly a Covenant of Works, and cannot possibly be any Thing else." p. 53.

Rem. How contrary is this to the Scripture Account; *I will make a new Covenant with the People after those Days, I will put my Laws in their Hearts, and in their Minds will I write them; I will be to them a God, and they shall be to me a People; they shall not teach every Man his Neighbour, and every Man his Brother, saying, Know the Lord; for they shall all know me, from the least to the greatest; for I will be merciful to their Unrighteousness, and their Sins and their Iniquities will I remember no more.*

Mr. Law. "This do, and thou shalt live. Here you have just the same Thing said of Works, as is said of Faith; *the Just shall live by Faith.* Therefore you can have no fuller Proof given you, that Faith and Works mean but one and the same Thing." p. 56.

Rem. Quite the Reverse. The Apostle brings the very same Language as a full Proof that they are as opposite as East and West. *The Law is not of Faith*, says he. Why? Because *the Man that does them shall live in them.* As, on the other Hand, *the Just shall live by his Faith*, or what he believes concerning Christ and his Doings. If I do I shall undoubtedly live, but if I live by my own Doings, it is evident I do not live by Faith in what Christ has done. *Whosoever of you are justified by the Law, ye are fallen from Grace. If it is of Works, it is no more of Grace. But we are saved by Grace thro' Faith, and that not of Works, lest any Man should boast.* Nevertheless, if Mr. Law hath done the Things required in the Law, he shall live thereby. The Salvation by Grace being provided
for

for those who are cursed by the Law, Christ *being made a Curse* for them, that *the Blessing of Abraham might come upon the Gentiles thro' Jesus Christ, thro' we might receive the Promise of the Spirit thro' Faith.* Hence it is plain, that Christ, and Faith, and Grace, and the Gospel, stand connected together in one; as, on the other Hand, Works, with Life to the Doer of the Law, and the Curse to the Disobedient.

Mr. Law. "Now, when or how may we be
" said to have *forsaken the Fountain of living Wa-*
" *ter?* It is when we expect or seek for Good in
" any Thing, but that which God is, and does by
" his own *Word, Light and Spirit*, within us."
p. 59.

Rem. Rather when we seek for Good in any Thing but God's Manifestation of himself in Christ Jesus; this Revelation is the *Word and Light* of the *Spirit* of God. But this is far from what Mr. Law means by these Phrases.

Mr. Law. "Look after any Thing but this;
" have any Trust in, or Dependance upon any
" Thing else, but this divine Operation; and be
" as full of religious Zeal as you will, you have
" forsaken the Fountain of living Water." *Ibid.*

Rem. These Words, when applied to any other Operation but the Death and Resurrection of Christ for the Salvation of the Guilty, are the Dictates of the Spirit of Error; opposing Christ, and his Word of Salvation.

Mr. Law. "All Scripture Doctrines, whether
" of Life or Death, are nothing in themselves, nor
" have any Power of Godliness in them." p. 61.

Rem. This Assertion of Mr. Law's only proves, that he knows nothing of that TRUTH *which is according to Godliness*; that GOSPEL which is *the Power*
of

of God unto Salvation; nor of those Words which our Saviour affirms are *Spirit and Life*.

Mr. Law. "Repent, in order to the Kingdom of God, was the only Preaching which Christ set on Foot. p. 66.

Rem. That Repentance was to believe on Christ Jesus; his Kingdom being at Hand was asserting him to be the promised Messiah, now come to establish the Kingdom promised; and was the Reason of the Call to repent, and believe on him, as the promised Messiah. This was not Repentance *in order to* the Kingdom, but Repentance *because the Kingdom was at Hand*.

Mr. Law. "Righteousness, that is, *the Means* of Righteousness, is the free Gift of God." p. 67.

Rem. But the Gospel which Paul preached was a Revelation of *the Righteousness of God; the Obedience of One*, even Jesus Christ; and not barely *the Means of Righteousness*, as the Spirit of Error in Mr. Law would here insinuate.

Mr. Law. "To have Salvation from this free given perfect Saviour, all is requisite, all is to be worked, laboured and done." p. 68.

Rem. On the contrary the Apostle says, *Not by Works of Righteousness that we have done, but according to his Mercy he saved us*.

Mr. Law. "Paul saith, he is the Author of eternal Salvation to all that obey him." p. 68.

Rem. He forgets, or never knew, that none obey him but those who believe in *him alone* for Salvation *without Works*.

Mr. Law. "Who hath bewitched you, ye foolish Preachers, to come forth with Zeal and Vehemence, against Qualifications, Preparations, and Requisites, to fit us for the Grace and Favour of Christ?" p. 70.

Rem.

Rem. "Our Saviour hath bewitched us if this is being bewitched, when he declares himself to be *the Resurrection and the Life; the Way to the Father; the Door into the Sheepfold, the Bread of God come down from Heaven to give Life to the World; that he that eateth him should live, not by his Action of eating, but by what he eats, should live by him.*

His Apostle hath also bewitched us, by telling us, that *to him that worketh not but believeth—that God imputeth Righteousness without Works—that he hath saved us and called us with a holy Calling, not according to our Works;* and having, in short, the whole Scripture on our Side, we should be bewitched indeed, if we should listen to Mr. Law, rather than to Christ and his Apostles.

Mr. Law. "Now, if Christ in his Parable (of the Prodigal Son) hath set forth a sincere Sinner come to his right Senses, how can you more shew you have lost yours, than by cautioning Sinners against Qualifications," &c. *Ibid.*

Rem. The Prodigal coming to his right Senses, is the Sinner coming to the Knowledge of the Truth. Besides, the plain Sense of the Parable is to shew the Envy of those that are righteous in their own Eyes, against the Salvation which is given by Grace, which is provided for the Chief of Sinners.

Mr. Law. "Circumcision is not that which is outward, but of the Heart." p. 72.

Rem. And it is very evident by the Fruit, that Mr. Law's *Mind and Conscience are defiled*, and stand in need of that Circumcision which is by the *Spirit and Truth* of the Gospel.

Mr. Law. "He is not a Jew, that is one outwardly. *Ibid.*

Rem.

Rem. The Apostle in that Sentence is only saying, that our Christian Confidence in Christ, or the Christ we confide in, is the inward Spirit of the outward Jewish Figure, Letter or Shadow, of good Things to come.

Mr. Law. “*The Spirit beareth witness with our Spirit, that we are the Children of God.*” p. 73.

Rem. That is, when he so enlightens our Minds with the Revelation of the true Grace of God in Christ Jesus; that we are enabled thereby to cry, *Abba, Father.*

Mr. Law. “*The natural old Man, knoweth not the Things of the Spirit, because they are Foolishness to him.*” Ibid.

Rem. Which is the very Reason why *Mr. Law* so despises the Imputation of Righteousness without Works.

Mr. Law. “*The Kingdom of God come amongst Men, is nothing else but Christ come in the Power of the Spirit.*” p. 78.

Rem. That Spirit is called *the Spirit of Truth*, and that Truth whereof he is called the Spirit, is the Truth *Mr. Law* has been opposing. Hence it appears no Argument on his Side.

Mr. Law. “*As the Law would have been all in vain without Christ coming in the Flesh, so would the Gospel also, without Christ coming in the Spirit.*” p. 79.

Rem. *Mr. Law's* Distinction here is very vain: Our Lord Jesus and the Apostle *Paul* affirms, that the Gospel is his Coming in Spirit. Believing in him, we worship the Father *in Spirit and Truth*: The New Testament, of which the Apostle was Minister, was *the Spirit that gave Life*, even as the Law was *the Letter that killed*, 2 Cor. iii. 6—9.

Mr. Law. “*All Things written in the Gospel are but dead Letters.*” p. 79.

Rem.

Rem. This is but the Dictates of the lying Spirit ; for the Words that Jesus spake *they are Spirit and Life* ; and the Apostles that were sent with the Gospel, are therefore called *the Ministers of the Spirit that gives Life.*

Mr. Law. “ Nothing brings Death upon the
“ Old Man but the one self-denying Process of
“ Christ ; nothing gives Life to the New Man
“ but the Spirit of Christ born in it.”

Rem. The apostolic Account of the Death of the Old Man we have in the following Words. *Our Old Man is crucified with him.—For in that he died he died unto Sin once ; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto Sin ; but alive unto God thro’ Jesus Christ our Lord. Let not Sin therefore reign in your mortal Bodies, &c.* Rom. vi. 6, 10, 11, 12.

Mr. Law. “ With this Language in your Mouths
“ you may cry aloud and spare not.” p. 80.

Rem. So then it appears we are to have no Dispensation for preaching, unless we have *Mr. Law’s* corrupt and abominable Language in our Mouths ; but a better Authority has told us, *If any Man speak, let him speak as the Oracles of God.*

Mr. Law being thus far answered, not upon the Principles of a Methodist or Churchman (which by the Debate between them appears to be very vague and uncertain) but upon the fixed, uniform, central TRUTH of the *New Testament-Church, or Kingdom of Heaven*, it may not be unseasonable to give some scriptural Hints of that Kingdom.

Of the KINGDOM of HEAVEN, or NEW
TESTAMENT-CHURCH.

SOMETHING under this Name was expected by all the *Jews*, but as much misunderstood as in the present Day. When our Lord was demanded of the Pharisees, when the Kingdom of God should come? He answered them, *The Kingdom of God cometh not with Observation or outward Shew; neither shall they say, lo here! or lo there! For behold now, at this present Time, the Kingdom of God is within or among you, in me and my Disciples, who are the Constituents of this Kingdom. But this Kingdom you do not, you cannot see, unless you are begotten and born again of that Truth which forms it. This Kingdom is not to expect any earthly Establishment, because it is expressly declared not to be of this World nor any worldly Honour, for the Disciple is not above his Lord, &c.*

The Parables of a Man casting Seed into the Ground, which springs and grows up he knows not how; of Leaven lying hid in Meal; and a Grain of Mustard Seed at last producing an unexpected Event; were spoke to signify the imperceptable Progress of this Kingdom. The Parables of the Ten Virgins, and the Net cast into the Sea that had gathered of every Kind, were spoke to signify the perfect final Separation of the Children of this Kingdom, from those who falsely assume Christ's Name. And those, who, while they acknowledge that God for Christ's Sake has forgiven them, prove unforgiving to their Brethren, will be manifested unforgiven Hypocrites in that Day. The inseparable Connexion between the Belief of the Truth concerning Christ crucified, the Hope of eternal Life

Life by that alone, and being taught of God thereby to love, forgive, and do good to one another and to all Men, render these Hints no disheartening Considerations, affecting the guilty Sinner's Hope of eternal Life by what Christ has *already* done; but on the contrary are so many Cautions and Alarms whereby *he puts his Fear in their Hearts that they depart not from Him.*

Every two or three gathered together in Christ's Name, or united by the Truth which forms this Kingdom, bear the same Name as the whole Body, the Church of Christ being only visible in such Associations. To these the Apostle says, *Now ye are the Body of Christ and Members in particular—One Body, and one Spirit, even as ye are called in one Hope of your Calling—Baptized by one Spirit into one Body—being made all to drink into one Spirit.* In them the Promise is accomplished of *one Heart and one Way, that they may fear him for ever.* But this Union is not to be expected in Societies formed by secular Policy, governed by worldly Maxims, supported by temporal Riches, and increased by human Art. The Lord's Supper is a Symbol of this Union in one Christ, and is therefore perverted when used to other Purposes: Such eat and drink Judgment to themselves, in the very Meaning of the Ordinance they pretend to celebrate.

This Church, or these Churches, yet enjoy the Apostles as their Instructors in their Gospels, Sermons, and Epistles; because they admit no Successors to supply their Place. They consider the Apostles as Ambassadors for Christ, and that what their Word binds or looseth on Earth, is bound or loosed in Heaven.

The despicable Appearance which this Church does, and will make in the World, till Christ's second Coming (being loaded with Reproaches from

from her self-seeking Adversaries) affords them Opportunity of manifesting their Love in *comforting the feeble minded, supporting the Weak, saying to them who are of a fearful Heart, Be strong, fear not; to bear one another's Burthens, to communicate to each other's Necessities, to manifest their mutual Love, even in Trials of Affliction and deep Poverty, having the same Care one of another; and thus appear as builded together, as Members of the same Body, mutually partaking in each other's Joys and Sorrows.*

It is with Pleasure we have discovered some few of late, setting their Faces *Zionwards*, looking towards this true *Kingdom of God*; but there is Room for a godly Jealousy to remark on a Sentence or two, as follows.

"The most important Question that a guilty Man can ask is, *How can Man be just with God?*"* It is very evident, that this is not the most important Question. It is of more Importance to a guilty Man, to know, "how he, himself, may be just with God." Nor could it be possible for any one to think otherwise, but by seeing with other Men's Eyes, or accomodating our Discernment to a favourite System.

As to the *full Assurance of Hope*, mentioned *Heb. vi. 11.* it appears by comparing it with Verse 9. to be the *Hope of each other* to the establishing mutual Love for the *Truth's Sake*. This undoubtedly depends on our manifesting the Reality of our Faith by the *Work and Labour of Love*, as the private personal Hope of every Christian is in believing on him that justifies the Ungodly. We do not see the Propriety of "the free Gift of Righteousness" or "Freedom," as distinguished from "Sovereignty", if this is not admitted.

Our Lord says to his Disciples, "Ye are my Friends" "if ye do whatsoever I command you." These Words suppose both Faith and Friendship in them; is only directing them how to express and manifest it, and does not therefore respect the Christian Confidence and Consolation, which is the *Root* rather than the *Fruit* of their Obedience.

* See *Nature and Government of the Christian Church*, p. 136.